UNITY

An Organ of Reasonable Religion.

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."—*Tennyson.*

No. 26. [Vol. II.—14.] November, 1905. ONE PENNY.

Varieties.

One the object of our journey,
One the faith that never tires,
One the earnest looking forward,
One the hope our God inspires:

One the strain that lips of thousands
Lift as from the heart of one;
One the conflict, one the peril,
One the march in God begun.

—B. S. Ingemann.

Does it make no difference whether we believe that God is perfectly good and infinitely forgiving, or whether we attribute to Him the character of a vindictive and cruel tyrant? Does it make no difference in our own lives whether we believe in the divine nature of man (the kernel of the Unitarian Faith), or in the doctrine of total depravity? The one inspires us, the other discourages us.—L.F.C., "Christian Register."

I am glad to think
I am not bound to make the world go round,
But only to discover and to do,
With cheerful heart, the work that God appoints.

—Jean Ingelow.

Whence comes temptation, but for man to meet,
And master, and make crouch beneath his feet—
And so be pedestalled in triumph?

—Browning.

I cannot chain my soul: it will not rest
In its clay prison, this most narrow sphere;
It has strange impulse, tendency, desire,
Which nowise I account for nor explain,
But cannot stifle—being bound to trust
All feelings equally, to hear all sides.

—Browning.

To fold one's hands and let things take their course is to transform an evil into a worse. You who think that you have nothing left to lose, will by that very thought lose what you have. Gather up the fragments that remain to you, and keep them with scrupulous care.—C. Wagner, in "The Simple Life."

Even intellectual errors do harm. As, for instance, the doctrine of the infallibility of the Scriptures, which has kept out of the Church good men whose reason refused to accept it, and has made sceptics and infidels.—L.F.C., in "The Christian Register."

When a man hates his work, or goes about it with indifference, all the forces of earth cannot make him follow it with enthusiasm. But he who loves his office moves of himself; not only is it needless to compel him, but it would be impossible to turn him aside.—C. Wagner.

American Unitarianism.

The Western Unitarian Conference, U.S.A., in May, 1887, issued the following declaration:—

In this country Unitarians came out from the Congregational churches of New England some eighty years ago—came out as New Protestants, asserting—

(1) The Supremacy of Character above Belief, in Religion.

(2) The Rights of Reason in the use of the Bible Revelation.

(3) The Dignity, as against the Depravity, of Human Nature.

(4) The Unity, not Trinity, of God; the Divinity, not Deity, of the Christ; and that Jesus was sent as teacher to save us from our sins, not as substitute to save us from the penalties of sin.

Channing was their leader then. Since Channing's day belief in the Bible as a miraculous revelation, and in Jesus as having any authority save as his word coincides with natural reason and natural right, has largely faded away among them. This second movement of their thought began some fifty years ago; and Emerson and Theodore Parker have been their real, though at first their unaccepted, leaders in it.

To-day few Unitarians but trust free thought and trust it everywhere; we only fear thought bound. Therefore our beliefs are still deepening and widening, as science, history, and life reveal new truth; while our increasing emphasis is still on the right life and the great faith to which the right life leads—faith in the Moral Order of the Universe, faith in All-Ruling Righteousness.

Dr. Barnardo.

A saviour of the waifs and strays
In London's mighty city,
He worked along the eternal ways
Of heavenly love and pity.

He gathered up the fragments here,
That none be lost in ruin;
The outcast ones to him were dear,
Their rescue was his doing.

From hell on earth he drew them forth,
And snatched them from its burning;
With homely care he proved their worth—
With love, instead of spurning.

His labour was a prophecy
That wrong shall yet be mended,
That heartless greed and poverty
Will yet be surely ended.

And now that he is marching on
In life beyond death's portals,
Still will he find work to be done,
As when amongst us mortals.

The lost he will be saving there,
For that he is most fitted;
If now such work he may not share,
He is much to be pitied.

For it is said that God will not
Permit one soul to perish;
And so He makes this workman's lot
The crippled souls to cherish.

'Twas God inspired this man down here,
And still inspires up yonder;
This saving love of God—so near,
Is marvellous to ponder.

How grand the power of human love
In this divinest calling!
Yet grander far in God above
To seek and save the falling.

If it be good on earth to save,
In heaven the work's perfected;
All are restored beyond the grave,
And not one is neglected.

H. B. S.

Visiting Church Members.

A regular reader of "Unity," who signs himself "Church Worker," and is a member of a church in the Manchester district, writes to the Editor, saying:

"I am very much troubled in mind regarding a branch of church work which appears to be very lax in our Unitarian churches—that of visiting absentee members, or even sick members.

"This morning I heard a member of the church I attend complaining that both he and his wife had been unwell, and that they might be away six months and no one would take any notice.

"Through this cause alone, Unitarian churches lose many members. We have no district visitors, and any visiting that is done is left entirely to the minister. Could you in 'Unity' give an article or articles on this subject, as I feel that something ought and must be done if we are to retain our members.

"How do other churches act as regards visiting? and other denominations? What is the best way? to appoint a PAID visitor (we only pay minister, organist, and caretaker, all else are voluntary)? or a committee?

"No doubt you, with your wide experience, will be able and, I hope, willing to give me some guidance on this matter. Thanking you in anticipation," etc.

In answer to this letter, it may be said that it is questionable whether Unitarian churches are more lax in this matter than those of other denominations. But it should be borne in mind that, though visiting is part of a minister's duty, it is not only his business, but it is the duty of the church also to look after its members. As a rule, the minister has too much to attend to, and too much is expected of him. He has to prepare for his Sunday services, including, say, two sermons every week; he is required in many cases to teach in school every Sunday; in a working-class church he must plan schemes of working, and organise connected institutions, and take a prominent part in all work that is going on at week-night meetings; he has to represent the church in outside public activities, and on denominational organisations, and he must not neglect periodical meetings of fellow-ministers which are arranged for mutual help and guidance in ministerial work; in poorer churches he has to steer in affairs of church government, and to guide in business administration. Apart from all this he must read, study, and keep himself as well informed and up to date as possible, in matters of learning and scholarship, on most public questions, and if his church has any duty towards social reforms, he must know something about them and be able to speak on them. Under such circumstances, the work of the minister is now very different from what it once was; the demands upon him are far more numerous, and it is not fair to leave all the visiting to him. It is impossible to get a quart out of a pint measure, or twenty people's work out of one man.

What, therefore, should be done? It is the business of the church to look after its members. Some churches have a visiting committee. Lists of addresses are divided amongst this committee of visitors, and by such means the members can be visited regularly. These visitors find out any households where a special visit from the minister is necessary or desired, and the names and addresses are given to the minister, and these he visits.

The case of the church member making complaint mentioned in our correspondent's letter is not very creditable to that member. If thoroughly interested in the work of his church, when compelled to be absent owing to ill-health, the kindest thing would be to send a note to the minister explaining that the absence is not due to loss of interest in the church, but to illness, and at once the minister would visit him. If people desire to have a visit from a doctor, they have to let him know in some

way, but usually, when they think the minister ought to come and see them in case of illness, they appear to think he should know without being informed, or hear of the affliction by magic. Continually ministers announce that they desire to be informed of cases of sickness where visits from them would be acceptable.

The members of a church have a real duty to each other, else profession of brotherhood is an empty sound. This brotherly duty cannot be fulfilled by proxy through a professional substitute. Members who require looking up need to feel not only that the minister is interested in them as far as he can be, but that the other members are interested in them, and care for their fellowship and attendance, and miss them when absent.

As for paying visitors, that would kill the fine spirit of brotherly concern that needs to be put into the visiting. In a church, as much as possible, work should be voluntary—given out of love for man and God. It should be a question: How much of ourselves will we give for the church?—not how little, as is too often the case.

Then, as regards the minister, it often happens that, while some may like him to pay them visits, others show by their manner that they have little or no desire for him to do so, and being no less sensitive than other human beings, he will not push himself where his calls are not looked for and welcomed.

The church that organises its own visiting, in addition to what the minister can do, and thus sharing this work with him, relieving him of the unnecessary calls upon his time, and helping him to know where visits from him may be of greatest use, attending to this as an important part of brotherly duty—is a church in deed and in truth. The practical love it so manifests will keep it alive, and be an ever-increasing inspiration to the joy of divine service.

Current Events.

Unitarians of Manchester and district unanimously regret that the Rev. Chas. Roper, B.A., is leaving the north to take up a new sphere of work at Kilburn, London. The extent of his influence for good and the measure of his usefulness in the district he is leaving, indicate the great gain his removal will be to London, and the seriousness of the loss to Manchester.

The East Cheshire Christian Union of Churches (Unitarian) proposes to enter upon a scheme of "united effort" to enable neighbouring churches to engage in mutual help, with a view to arousing an increase of zeal amongst church members, and the awakening of attention of the outside public to the principles of our Gospel.

Our friends of the Ashton-under-Lyne Unitarian Church, who worship in a corrugated iron building, in which Sunday School and other activities have to be carried on, are preparing to erect a stone church building, and they are appealing for subscriptions.

The "Unitarian Van" project is now certain to be realised for next open-air season. A suitable van has been found and its cost subscribed, and a circular appeal for subscriptions in aid of the first five months' work during 1906 is about to be issued by the Missionary Conference.

A course of lectures on topics of social reform will be delivered under the auspices of the Manchester District Association by Unitarians this winter, at Cross Street Chapel, Manchester.

The Lower Mosley Street Sunday Schools, Manchester, have established regular Sunday evening services, and the members of this evening congregation have now constituted themselves into a church which has been duly recognised as such by the Manchester District Association.

The Yorkshire Unitarian Union of Churches is carrying on a series of special services at Barnsley, with the object of establishing a church in that town.

The congregation of the St. Saviour Gate Chapel, York, has appointed the Rev. R. H. Greaves, late of Highgate, London, to be its minister.

Rev. Gertrude von Petzold, M.A., of the Free Christian Church, Leicester, the special preacher at the Free Christian Church, Longsight, Manchester, for October 29th, is announced in our Longsight Church Calendar as the only settled lady minister in England.

The Rev. G. Critchley, B.A., is about to retire from the ministry of the Free Christian Church, Clarence Road, Kentish Town, London.

The work of the Mill Street Church, Bradford, Manchester, under the Rev. W. E. Atack, with its many activities, is said to be so successful that the Manchester District Association has cause to be proud of these gratifying results of its enterprise. Its latest institution is an Adult School for men over 18 years of age.

The Western Union of nearly thirty Unitarian and Free Christian Churches has ten lay preachers upon its plan, including two ladies.

The Missionary Conference proposes to establish regular Unitarian services at Douglas, I.O.M., before the close of this winter.

The newly-acquired residential buildings for the Home Missionary College, at "Summerville," Victoria Park, Manchester, have been formally opened by Sir Edwin Durning Lawrence, Bart., M.P., of London, supported by the President, Rev. C. C. Coe, F.R.G.S.; the Principal, Rev. Alex. Gordon, M.A., Professor Hopkinson, Vice-Chancellor, Victoria University, and Professor Peake, Dean of Faculty of Theology, Victoria University. An effort is being made to complete the raising of the £20,000 before December 31st, about £4,000 being wanted.

The Scriptures.

While it is undeniable that the doctrines of Trinitarian Orthodoxy cannot be expressed in words of Scripture—it is an unshakeable fact that those of Unitarianism can be fully expressed therein. To those who profess to take the Bible as an infallable guide in such a matter, and if led by the Bible only, it must follow that they reject Trinitarian theology and accept Unitarianism. Unitarians do not base their beliefs upon Scripture, but upon Reason and Conscience, yet they quote Scripture in support of their beliefs, and especially for the sake of Christians who place the Bible before everything else.

The Scriptures are human documents. They were written by fallible human beings, and are not the infallible utterances of the Deity. They were no more dictated by God than were the writings of the Koran, or the poems of Longfellow, or the works of Thomas Carlyle and John Ruskin.

Being written by human agents, the writers were liable to err, and therefore, along with what is sublime and grand, there are also mistakes in it, such as might naturally be expected. It is wrong, therefore, to deny the mistakes, and just as wrong to charge them to God. To do justice to the Bible, it must be judged as any other human book has to be judged—by the exercise of reason and common sense. Then what is grand will appear no less grand; what is true in it will be no less true; and the errors will be recognised as errors, and not forced upon the mind to be wrongly accepted as divine facts.

If God's truth in Geology and Astronomy proves the Biblical story of the Creation to be historically inaccurate, it is better to respect God's Truth in Science than Man's mistakes in "Genesis." We do not honour God by believing him to be the author of what is not true. If some of the opinions of Moses and Elias are known to be false, the fact that they are in the Bible cannot make them true. The Bible contains much that is historical record, and much that is the expression of the opinions of the writers or of the persons written about. The historical records can be tested by evidences from other sources, and corrected where necessary, and the opinions can be judged as all matters of opinion are judged by comparison with the proved conclusions derived from experience. "Isaiah" wrote that a certain child would be called "Immanuel"; the author of the early part of "Matthew" appears to state that "Isaiah" meant the child Jesus. Now "Isaiah" either meant it of Jesus or of some other child. It is quite easy to see what "Isaiah" meant by reading the other things he wrote of the child he mentioned. If "Isaiah" and "Matthew" contradict each other, one must be wrong. The reader is compelled to judge for himself which it is; and thus human reason is an authority—the authority by which the Bible has to be interpreted and understood.

Yet, tried by every test, judged by the most accurate reasoning and the strongest common sense, the Bible stands out more clearly than ever as the noblest collection of literature in the whole world. It contains so much that is true, so much that touches the best that is in man, so much that inspires and uplifts—that its position as the best of all books is not shaken. The truth it contains, the love it expresses, the glorious faith it enshrines, the sublime aspirations to be found therein, were inspired of God, just as all that is true and good is God-inspired to-day and in every age. It is a wonderful helper and servant of man from men of the past, and was never intended to be his master.

The Editor's Study Table.

I take it for granted that those who read "Unity" are not narrow-minded. They are not afraid of knowing what others think. It is well to know the books published by our own denominational agencies, and it is well to know other books, too. Unitarianism means movement, progress. If not—it deserves to perish. And movement means change of thought, development of opinion, new ideas and methods. Are there any true ideas now being discussed amongst men which are in advance of those current amongst ourselves? If there are, then we must inevitably move up to them, so that they shall be our ideas, too. It has been so in the past in the embrace of Biblical criticism, in the acceptance of the Evolution doctrine, and all the proved truths of science. We had to move up to them. The new ideas accepted in the past were not always welcomed by us; but as we had no dogmatic fetters to bind us to ancient error, and only personal bias and prejudice to stand in the way of new truth, the very force of truth easily overcame obstructions, and its new conceptions were soon absorbed into our views. This process is now going on with regard to other new ideas which are not as welcome amongst us now as they will be.

These remarks are suggested by the reading of two books which have been sent to me by their authors just recently. Every Unitarian who professes to believe in "the Unity of Man," the Brotherhood of all mankind, would certainly be more truly Unitarian by reading them. "The Captive City of God," by Richard Heath (Hoadley Brothers, 1s. net), and "Divine Basis of Society," by Robert S. Gilliard (Philip Wellby, London, 6d. net), though not large nor expensive volumes, are most important and effective contributions to the solution of problems such as involve the life or death of our Churches.

Mr. Heath's book has for its sub-title "The Churches seen in the light of the Democratic Ideal." My readers will gain a clear conception of the scope of the work if I give them also the titles of the chapters:—I. "The Approaching Eclipse of the Churches." II. "The Hybrid Character of British Religion." III "The People and the State Church." IV. "The Working Classes and the Free Churches." V. "Early Christianity and the Democratic Ideal." VI. "A City of God—the need of the World." The author shows that there is widespread and increasing estrangement of the people from the Churches; that this is owing

to the fact that the Churches profess faith in the teaching of Jesus, and at the same time support nearly every vested interest that is opposed to that teaching—pretending to worship God, and in reality worshipping Mammon. This contradictory position divorces many of those who think from all Church attachment, and those who are too crushed in the barbarous struggle for existence to do much thinking, have a feeling that from the Churches no saving help to them in this struggle can be expected; hence the indifference. Mr. Heath considers that the true Christian ideal of a Church is that of a divine society for mutual help, teaching mankind by example how to make all society everywhere a Brotherhood of mutual help; but that this idea—"the City of God," has long become captive in the bonds of Mammon and competitive greed; that to get back to the social teaching of Jesus and the brotherly aims of the early Christians is the great need. The ideal forgotten by the Churches, and which it is their special duty to embody in practical life, is, Mr. Heath maintains, left to Socialism to declare and to give practical effect to, but that it must become the work of the Churches.

The spirit of Mr. Heath's book may be judged from the following extracts:—

"Let not the reader think of me as some spiteful critic of the Churches; far from it. I believe that they are the hope of the world, and carry its future. I love their essence. The Church of God is to me the one hope of Humanity and the Lighthouse of the world. It is because I prize it so much that I am convinced its captivity is the greatest of all evils. (p. 7)."

"What is wanting in British religion is not Philanthropy, for in that virtue it has been conspicuous now for three-quarters of a century, but a profounder conception of Justice; so that it may be felt throughout the Churches, and by every member of them, that Justice is not done when the clever man reaps all the benefit of his cleverness, and the feeble man suffers all the results of his feebleness; that Justice is only done when it is remembered that we are members one of another; and that Justice, therefore, requires us to use all our talents for the whole community, and that, therefore, the feeble will and ought to benefit from them as much, and even more, than we do ourselves."

Of Mr. Gilliard's pages lack of space will not permit me to say much. The "Divine Basis of Society" is Love. In a different way this little volume attacks the same problem as that which engages the attention of Mr. Heath. Evil in human affairs is "the separating a smaller good, and pursuing it for its own end as a thing distinct from that general good (p. 71)," whether it be individual faculty, personal appetite, the separation of man from man, or man from God. Love means unity, the opposite of separation; it "implies beings to be loved—fellow human beings most of all—it involves the relations of an individual to other individuals—in short, it distinctly involves human society (p. 83)." "Infinite Love is unthinkable if it left out one human being from its Infinite concern (p. 89)." "If to seek happiness for self on the natural plane is selfish, to seek it in Heaven is hellish (p. 94),"—that is to seek it for self alone, or as distinct from general good. And so Mr. Gilliard exposes the evil effects of commercialism and capitalism in their destruction of brotherhood, their separation of individual interests in making men enemies of each other.

Both these men write from a profound faith in Religion and real Christianity, and as earnest Socialists. What they say is worthy of serious consideration. A deep passion for the Unity of Man in brotherly relationship inspires them. To the thoughtless they are heretics, as Unitarians are generally; yet nothing less than the Love to Man and God that burns within them will save mankind from the evils which make life so full of wretchedness to thousands. —Ed.

The "Deity" of Christ.

Two men were disputing on the Deity of Christ. One who argued against it said: "If it were true, it would certainly have been expressed in more clear and unequivocal terms."

"Well,' said the other, "suppose you believe it, that you were authorised to teach it, and that you were allowed to express it in your own language, how would you express it to put it beyond doubt?"

"I would say," replied he, "that Jesus Christ is the true God."

"You are very happy in the choice of your words," rejoined the other; "for you have happened to hit upon the very words of Scripture. St. John, speaking of the Son, says, 'This is the true God and eternal life."

"But is it so?" asked the first sceptically. "In that very passage (I. John, v., 20) Jesus is called the Son of God. Surely the Son of God cannot be that Being of whom he is the Son, even as the child cannot be the same person as its father. 'This is the true God' refers not to the Son of God, but to God, of whom Jesus is the son. And what did Jesus himself say? (John xvii., 3): 'that they might know Thee (the Father) the only true God.'"

This latter interpretation is borne out by both Unitarian and Trinitarian scholars. Dr. Vance Smith says: "The writer—refers to a remoter, instead of a nearer antecedent, and—means by 'This' not the subject last named, but 'him that is true, i.e., God.' (verse 19.) There is a similar construction—II. John, verse 7—'This is the deceiver'—evidently refers, not to Jesus, but to the more distant noun, the 'deceivers.' Erasmus on this, I. John v., 20, says: "The Father is the true God, and eternal life, the Fountain of all." Grotius declares of it: "This is the true God, namely, He, and none else whom Jesus hath declared to be the object of worship. The pronoun 'this' not unfrequently relates to a remote antecedent."

Augustus Neander, on the same text, says it means "This God, with whom believers thus stand in fellowship through Christ, is the only true God, and hence is the primal source of eternal life."

HOME CIRCLE.

OUR FATHER'S FAITH.

O Faith, for which our fathers died,
We, too, would die for thee;
O Faith, which teaches unto us
Faith, Hope, and Charity.

O Faith, which shows to us a Christ,
Who on the cross has died—
To teach the world what man can do
When God is by his side.

O Faith, who bids the wanderer
To pray, to hope, to live,
And tells him of a mighty God
Who can and will forgive.

For thee the martyrs died of old;
We, too, would die for thee;
One God, one love, one brotherhood,
One Faith, sweet Unity.

Unity Church, Bolton. J. Bonney.

Repentance.

"What is repentance?" asked a gentleman in a Sunday school. A boy answered: "Being sorry for your sins." A little girl held her hand up, and was asked for her answer. "I think," said she, "it's being sorry enough to quit."

Sincerity in Religion.

When William Ellery Channing was a boy, his father took him to hear a famous preacher. The sermon was evidently designed to harrow up the feelings with a vivid description of man's fallen state and the awful penalties attaching to his impenitent condition. "In the view of the speaker, a curse seemed to rest on the earth, and darkness and horror to veil the face of nature"; and the boy entered into this view with ready sympathy, and assumed that all who heard the preacher must be equally impressed. He was confirmed in this opinion when his father, upon leaving the church, said to a person accosting him, "Sound doctrine, sir." "It is all true, then," reflected the boy, and his heart became like lead. As they went homeward he tried to speak of these dreadful things, but could not. The father's silence also made the boy think that he, too, was overwhelmed. But suddenly the father began to whistle—which startled and astonished the boy. Worse still, on getting home his father said nothing about the sermon, but settled down before the cosy fire to the reading of a newspaper, as if nothing had happened. "Could what he heard be true." reflected the boy. "No, his father did not believe it: People did not believe it. It was not true!"

Belief and Understanding.

All men believe many things they do not understand. "Therefore," say some orthodox teachers, "it is right to believe creeds which are beyond understanding." But is there not a differenee? Things which cannot be understood may be either in agreement with the understanding or opposed to the understanding. If opposed to—contradictory to—the understanding, no reasoning man can believe; but if in harmony with reason, even though beyond human understanding, belief is easy and natural. We may believe in electricity and not understand it, or in the sun, or in thought suggestion. So it is foolish for anyone to say that he will believe nothing which he cannot understand. One day three young men said they would not believe what they could not understand. So a gentleman who heard them said: "I saw some geese in a field, eating grass; do you believe that?"

"Certainly," said they.

"I also saw cows, sheep, pigs, eating grass; do you believe that?"

"Of course we do."

"Well, but the grass turns to feathers on the backs of the geese, to bristles on the backs of the swine, to wool on the sheep, and to hair on the cows; do you believe that?"

"Certainly."

"You believe it, but do you understand it?"

They were silent.

The fool hath said in his heart, "There is no God!" and I can believe the fool thinks so when he says it. Yes, if the fool should say what the theologian has said—"God is a devil, Man is a worm, hell is his everlasting home; immortality the greatest curse to all but ten men in a million," I should believe the fool thought it. But does any sober man really believe all this of God, and Man, and the Relation between them? He may say so, but I see not how any man can really believe it, and have a realising sense of this theology, and still live.

—Theodore Parker.

A Prayer:

O God, who didst send thy word to speak in the Prophets and live in thy Son; and appoint thy Church to be witness of divine things in all the world; revive the purity and deepen the power of its testimony: and through the din of earthly interests and the storm of human passions, let it make the still small voice of thy Spirit inly felt. Nearer and nearer may thy kingdom come from age to age; meeting the face of the young as a rising dawn, and brightening the song of the old 'Lord, now lettest thou thy servant depart in peace..' Already let its light abash our guilty negligence, and touch with hope each secret sorrow of the earth. By the cleansing spirit of thy Son, make this world a fitting forecourt to that sanctuary not made with hands, where our life is hid with Christ in God.—Jas. Martineau.

Torrey at his Tricks.

Dr. Torrey, in his continued attempt to revive a dying theology, has been at his old tricks again. When weak in argument and trustworthy evidence for his doctrines, he abuses his opponents. Months ago at Bristol and other places he asserted that some Unitarians are Unitarians that they may live loose lives. Against this slander even some orthodox ministers protested. At the beginning of his mission in Bradford seven Congregational ministers signed and published a protest not only against Dr. Torrey's doctrines, but against his asssumption that all who deny his doctrines are "infidels," or men who "hate the Bible" or "live in sin." Since then, in London, and now in Sheffield, he has repeated such slander.

Mr. W. E. Stead, of the "Review of Reviews," who is himself a Trinitarian, has published another protest against statements made by Dr. Torrey defaming the characters of Thomas Paine (author of "The Age of Reason") and the late Col. Robert Ingersoll, of America. Mr. Stead has investigated these charges, and proved them to be false. Concerning the aspersion of Thomas Paine, Mr. Stead declares that "Dr. Torrey has called good evil, and has poured out his censure upon a man for performing a pious act which it was his imperative duty as a man to perform." And with reference to Col. Ingersoll, Mr. Stead says: "The essential fact clearly stands out that Ingersoll, instead of being the advocate of obscene literature, was its sworn opponent."

After this Mr. Stead says: "Ouce more I ask Dr. Torrey before he appeals to another British sinner, to stand up and make confession to his countrymen to set him the example. There is ample room at the penitent form for Dr. Torrey himself."

Bravo! Mr. Stead. After that the famous revivalist missioner ought to confess his error and make amends for the slanders. But, alas! Dr. Torrey does nothing of the kind.

At Sheffield, the "Daily Telegraph" published a lengthy report of the sermon by the Rev. A. H. Dolphin (Unitarian) on Dr. Torrey's Mission, in which he says:—"We boast of our desire to keep abreast of truth, and we could not breathe in the atmosphere in which Dr. Torrey lives. Think of only one instance. Think of the idea of God in all His teaching, and of God's dealing with his human child. It is hideous, simply hideous! The old hard judge, with his hell into which to fling those whom He has brought into being, unless they accept a certain scheme of salvation. Dr. Torrey has no mercy, and tosses them in very easily. To me it is like a horrid nightmare—lurid, hideous. Why, if I believed it true for one moment, I should belive any good man or woman to be better than the God who created them. The two ways are open. You cannot believe both. Take your choice."

It is a misfortune surely for the cause represented by this travesty of religion that its foremost champion should resort to libel and slander against those of opposite opinions. But we credit the best amongst the orthodox with being ashamed of such un-Christian conduct, and with being out of sympathy with such methods.

The Seat of Authority.

A Unitarian Christian regards the soul of every man as possessing, in the last resort, the deciding authority upon all matters of religion. In any representations made in "Articles of Faith," touching the nature of God, the Bible, the life and teachings of Christ, he asserts the right of the human intellect to reject whatsoever it regards as unreasonable; the right of the human heart to reject whatsoever it feels to be unloving; the right of the human conscience to reject whatsoever it condemns as wicked. If credence be asked for a doctrine which is intellectually indefensible or unintelligible, the Unitarian Christian declines to say that he believes in it. It would, of course, be absurd to the last degree to maintain that there are no mysteries in religion. In a boundless universe there must be secrets hidden from mortal eyes. But, in the first place, a contradiction is not a mystery; e.g., to speak of a round square is not to use mysterious, but contradictory terms; and in the second place, for a man to say, "I believe what I do not understand," is as much an abuse of language as it would be to say "I see what I do not see," while at the same time it involves a refusal to use the very faculty given to us by our Creator for the pursuit of truth.

(H. W. Crosskey, LL.D., "What is a Unitarian Christian?" Essex Hall, London, 1d.)

Faith in the Fatherhood.

Whatever others may do, let us, Unitarians, who take the name Christian, pitied, despised, hated, or feared, as we may be, hold fast for our Gospel to the wholesome words and thoughts of Christ Jesus, gratefully accept what the Apostle Paul has written in his Epistles—"wherein are some things hard to be understood" (II. Peter iii., 16)—when it supports, or at any rate does not conflict with, the words and spirit of our Master, and gently but firmly set aside anything which weakens our inspiring faith in the Universal Fatherhood of God—and all which that term "Father" implies. This cardinal Christian doctrine, whose authenticity is certain, must not be denied or attenuated on the strength of statements made no matter by whom. Let us ascribe to the God we worship not only the name "Father," but let us, as Christ taught and encouraged us, ascribe to Him the very loftiest moral attributes and qualities of the very best human father extended to as high a degree possible to our finite conception, remembering that just as much as we cannot, and dare not try to, limit His power, neither can we, nor are we ever justified in attempting to, set bounds to His infinite love.

"For the love of God is broader
That the measures of man's mind;
And the heart of the Eternal
Is for ever, always kind."

—Bertram Talbot, in the "Christian Life."

UNITY.

Published monthly. One copy, post free, 1d., or 1/- a year; 12 for 6d., or 6/- a year. All communications for Publisher or Editor to Ivy House, Mottram, Manchester.

Theodore Parker's Work.

By the REV. R. A. ARMSTRONG, B.A.

Theodore Parker, scholar, reformer, preacher, hero, stands forth a noble and fascinating figure in any or in all of those capacities. We have to do with him here solely as a thinker and teacher in matters pertaining to Religion. But in his own thought and emotion all things that have to do with man are matters pertaining to Religion. And we cannot extract the doctrine and put away the man; for the personality, the character, so vivid, rugged, strenuous, passionately earnest, yet withal so gentle and so tender, colours the doctrine indelibly at every joint and link.

Parker's latest biographer, a man wholly of his own spirit, the (late) Rev. John White Chadwick, of Brooklyn, says that though Parker's works have been gathered by that devout disciple, Frances Power Cobbe, into no less than fourteen volumes, yet, in his lifetime, he published only "three real books." These were the "Discourse on Matters Pertaining to Religion," the "Ten Sermons of Religion," and "Theism, Atheism, and the Popular Theology," "and the greatest of these," says Chadwick, "was the 'Discourse.'"

For several weeks the young man of thirty-one worked, he tells us, from fifty to eighty hours a week on this most notable manifesto. It was a tremendous stroke for Religion—"the Absolute Religion," as he declared—against all conceptions or negations thereof current in the churches or outside. It raised a mighty storm of protest, chiefly within those Unitarian circles where, had not the eyes of men been holden, it should have been received with profoundest gratitude. But thirty years were to elapse before the advanced guard of the Christian world should perceive and realise that this "Discourse," so valiant for God, so merciless to all religion, "from the mouth outwards," so tender, so reverent towards all goodness and natural piety, made straight for those things by which alone churches which stood for progressive religious thought could ultimately live.

Parker enounces for us the faith in the Living God at its loftiest altitude, and in its purest and richest essence.

As he lay a-dying in beautiful Florence, far from the scenes of his battles and his storms, Frances Power Cobbe, who was afterwards to carry his message to many hearts, visited him in his exceeding weakness. Half wandering, there at the very threshold of death, he said to her: "There are two Theodore Parkers now: one is dying here in Italy; the other I have planted in America. He will live there and finish my work." It was true. His word had been written indelibly in chosen souls. Multitudes who never heard him alive, found new revelations of God in his writings when he was dead. They, too, who had turned away from him in the flesh, with a true and manly contrition, helped to build a gracious sepulchre for him when he had passed away. Of no son of man was the great word ever more truly said: "He, being dead, yet speaketh."—(From "Agnosticism and Theism in the Nineteenth

Jesus.

Jesus! there is no dearer name than thine,
Which Time has blazoned on his mighty scroll;
No wreaths nor garlands ever did entwine
So fair a temple or so vast a soul.
There every virtue set its triumph-seal;
Wisdom conjoined with Strength and radiant Grace,
In a sweet copy Heaven to reveal,
And stamp Perfection on a mortal face.
Once on the earth, wert thou, before men's eyes,
That did not half thy beauteous brightness see;
E'en as the Emmet does not read the skies,
Nor our weak orbs look through immensity;
Once on the earth, wert thou, a living shrine,
Wherein conjoining dwelt, the Good, the Lovely, the Divine.

—Theodore Parker.

Thoughts from Theodore Parker.

The popular theology, with its idea of God and Man, and of their Relation, is the philosophy of unreason, of folly. How can you ask men of large reason, large conscience, large affections, large love for the good God, to believe any one of the numerous schemes of the Trinity, the Miracles of the New or Old Testament; to believe in the existence of a Devil whom God has made seeking to devour mankind? How can you ask such men to believe in the existence of an angry God, jealous, capricious, selfish, and revengeful, who has made an immeasurable hell under His feet, wherein He deigns to crowd ninety-nine thousand nine hundred and ninety-nine out of every hundred thousand of His children? Will you ask Humboldt, the greatest of living philosophers (1852) to believe that a wafer is "the body of God," as the Catholics say? or M. Comte to believe that the Bible is "the word of God," as the Protestants say? Will you ask a man of great genius, of great culture, to lay his whole nature in the dust, and submit to some little man, with no genius, who only reads to him a catechism which was dreamed by some celibate monk in the dark ages of human history? You cannot expect such men to assent to that: as well might you ask the whole solar system to revolve about the smallest satellite that belongs to the planet Saturn.

OUR ADVERTISEMENTS: Will our readers assist us to prove that "Unity" is useful to our advertisers? When they order goods, a mention of the "Unity" advertisement will show the advertiser that his investment in "Unity" is not in vain. In sending for books, this should be done, when not ordered through local booksellers. It has been said that Unitarians do not seem to care to know what there is in Unitarian books; but this cannot be true, surely, of "Unity" readers. The full-page advertisement of Essex Hall Books in this issue ought to secure special attention and orders. In answer to inquiries, readers are informed that the "Reformers' Bookshelf" offer still holds good, and orders can be

Books of the Liberal Faith.

PEOPLE'S EDITION, 6D. EACH.

God and the Soul: An Essay towards Fundamental Religion.

By RICHARD A. ARMSTRONG, B.A.

"Concerning Mr. Armstrong's book, the late Dr. Martineau wrote:—"Looking at the book simply as a Truthseeker, I am convinced that it assumes nothing which the Agnostic can disturb, infers nothing which its premises do not involve, and gathers into its results all the contents of Christian aspiration and experience."

The First Three Gospels: Their Origin and Relations.

Third Edition. With a New Chapter on the Historical Value of the Gospels.

By J. ESTLIN CARPENTER, M.A.

In reviewing the first edition of Mr. Carpenter's book, in the Nineteenth Century, Mrs. Humphry Ward wrote:—"It is certainly no ordinary text book, and the public at large would do well to read it and ponder some of the problems it suggests. . . . . Nothing could be more interesting."

The Soul: Its Sorrows and its Aspirations.

By FRANCIS WILLIAM NEWMAN.

With Memoir and Introduction by Charles B. Upton, B.A., B.Sc.

Contents:—Memoir and Introduction. Preface to First and Third Editions. I. Sense of the Infinite without us. II. Sense of Sin. III. Sense of Personal Relation to God. IV. Spiritual Progress. V. Hopes Concerning Future Life. VI. Prospect of Christianity.

The Passing and the Permanent in Religion.

By MINOT J. SAVAGE, D.D.

Contents:—(1) The Universe, (2) Man, (3) Bibles, (4) Gods and God, (5) Saviours, (6) Worship, (7) Prayer.

A Plain Treatment of the Great Essentials of Religion, being a sifting from these of such things as cannot outlive the results of Scientific, Historical, and Critical Study—so making more clearly seen "the things which cannot be shaken."

New & Recent Publications.

The Immortality of the Soul in the Poems of Tennyson and Browning. By HENRY JONES, LL.D., D.Litt. Cr. 8vo. pp. 48, gilt top. 1/- net.

Agnosticism and Theism in the Nineteenth Century. An Historical Study of Religious Thought in England. Six Lectures. By R. A. ARMSTRONG, B.A., author of "God and the Soul," etc. Cr. 8vo. pp. 207. 2/- net.

History of the Dogma of the Deity of Jesus Christ. A revised translation from the third French edition of 1904. By ALBERT REVILLE, D.D. cr. 8vo. pp. 284. 2/6 net.

Know Thyself. An attempt to answer certain questions relating to Duty, God, and Immortality. By HENRY SHAEN SOLLY M.A. Cr. 8vo. pp. 142. 1/- net.

Pillars of the Temple. Chapters on the God we Worship, the Christ we love, the Heaven we hope for, the Hell we fear, the Bible we accept, Divine Inspiration, the Salvation we believe in, the Church we belong to. By MINOT J. SAVAGE, D.D. Preface by Robert Collyer. Cr. 8vo. pp. 226. 3/6 net.

A Theist's Apology. A Reply to the Agnosticism of the Present Day. By WALTER LLOYD. Cr. 8vo. pp. 96. 1/- net.

The Supremacy of Jesus. Chapters on the Historic Position of Jesus, Gospel Criticism, a New Appreciation of Jesus, the Master of Inner Life, the Authority of Jesus. By JOSEPH H. CROOKER, D.D. Cr. 8vo. pp. 186. 3/- net.

BOOK ROOM, ESSEX HALL, ESSEX STREET, STRAND W.C.

NOTE.—Any of these volumes may be ordered through your own Bookseller. Messrs. Simpkin, Marshall & Co. supply Country Booksellers.

[ADVT.]

NO FLESH! NO TOBACCO! NO ALCOHOL!

"I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God." Rom. xii., 1, 2.

"Do thyself no harm." Acts xvi., 28.

"Ye shall know them by their fruits." Matt. vii., 16.

"To HIM that knoweth to do good, and doeth it not, to HIM it is sin." James iv., 17.

"Be ye therefore perfect even as your (Heavenly) Father." Matt. v., 48.

If a disciple Drinks Intoxicating Liquor!
Eats or Smokes Tobacco!!
Eats the Flesh of Animals!!!

Can he say?—"I prove all things, and hold fast that which is good." 1 Thess. v., 21.

I "abstain from all appearance of evil." 1 Thess. v., 22.

I "Cast off the works of darkness and put on the armour of light. Rom. xiii., 12.

"My meat is to do the will of Him that sent me."

"Whether therefore I eat or drink, or whatsoever I do, I do all to the glory of God." 1 Cor. x., 31.

"That I can reprove while the mote is in my own eye."

I "am my brother's keeper." Gen. iv., 9.

I do "love my neighbour as myself." Matt. xix., 19.

That "whatsoever is true, honest, just, pure, lovely, or anything of good report, praise or virtue, I think on these things and do them." Phil iv., 8.

I "am a living epistle known and read of all men" (including juvenile smokers). 2 Cor. iii., 2.

I "will not touch the unclean things." 2 Cor. vi., 17.

By abstention comes more quickly the Kingdom of Righteousness, and the Gospel Teacher shall more fully possess the divine unction of the Holy Spirit of God, and the people shall be more powerfully drawn to the peaceful and gracious sway of Jesus.

HARRISON'S RE-VITALIZER.

FOR OUTWARD APPLICATION.

Used as directed will give immediate relief in Rheumatism, Gouty Pains, Sciatica, Stomach Chills, Bruises, Chilblains, Sore Throat, Sore Chest, Coughs, Neuralgia, &c., for which it is invaluable.

Price 1s. 3d. Post Free.

Made by HARRISON BROS., 105, Wilmslow Rd., Rusholme.

MAPLETON'S NUT FOODS.

Nuts are the finest foods known to science, and my NUT FOODS are simply Nuts prepared in convenient forms for everyday use. They are all easily digestable, very strengthening, and delicious in flavour.

Begin by trying the following:—

WALNUT CREAM BUTTER, 1/- per lb. Sample Tin, 2d.
NUTTER, for Cooking purposes, 1/11 per 3 lb. tin.
FRUITARIAN CAKES, 20 varieties, 3d. to 7d. per half lb. packet, also in 1d. Samples.

Send for full descriptive price list from the manufacturer:—

HUGH MAPLETON, Colonial House, 2. Dolphin St.,
ARDWICK, MANCHESTER.

"UNITY" has now a large monthly circulation, and is a valuable medium for advertisers.

ADVERTISEMENT RATES.

1 inch (col.), 1 insertion, 1/6;				6 m'ths, 1/3	per month;		12 m'ths, 1/-	
¼ page	,,	,,	,, 4/6;	,, 3/9	,,	,,	3/-	
½ ,,	,,	,,	,, 8/-;	,, 6/6	,,	,,	5/6	
Full page	,,	,,	,, 15/-;	,, 12/6	,,	,,	10/-	

THIS MAGAZINE

IS PRINTED AT THE

"HERALD" OFFICE, ASHTON-UNDER-LYNE,

WHERE A SPECIALITY IS MADE OF THIS CLASS OF WORK.

Printing of all descriptions.

Neatest Work. Lowest Terms.

When you have a Printing Order to p'ace, try the "HERALD" Co., Cavendish Works, Ashton-under-Lyne, and they will suit you. . . . . . .

New Harrison SWIFT COLD MEDAL

KNITTER

Profitable and Pleasurable Occupation.

KNITS Socks, Stockings and Garments. Everyone including your friends and neighbours require knitted goods, and no purchaser for a small family could save less than 20 per cent. upon the outlay for private use. The wide scope and extensive capacity of production ensures the safest means of a living of any trade extant.

LISTS FREE

HARRISON KNITTER WORKS:
269, *UPPER BROOK ST., MANCHESTER.*

THE CHRISTIAN LIFE
—AND—
UNITARIAN HERALD.

THE OLD-ESTABLISHED UNITARIAN WEEKLY.

Special contributions of interest to Unitarians and liberal religious thinkers generally. Reviews and Views, by the Literary Editor; Notes of the Week, Denominational News, etc., etc., etc.

ONE PENNY WEEKLY, from all Newsagents.

Subscription: 6/6 per annum, to all parts of the world.

Advts., 3/6 per inch; Births, etc., 6d. per line; Sits. Wanted, etc., ½d. per word, minimum 6d.; Officials, 6d. per line. Special quotations on application. Published every Friday afternoon, by

REVEIRS BROS., 5, Fetter Lane, London, E.C.

The Inquirer

ONE PENNY WEEKLY.

6/6 per year to all parts of the world.

SPECIAL ARTICLES AND REVIEWS.

NEWS of the CHURCHES, SOCIETIES, and ASSOCIATIONS.

Advertisement Charges—

3/6 per inch; Births, etc., 6d. per line; Calendar Notices, 10/- per year, two lines; Situations, 20 words, 1/-, three insertions charged as two. Appeals, 6d. per line; repeated matter, 3d. per line.

PUBLISHED EVERY FRIDAY.

SUBSCRIBERS.

A blue pencil mark here ☐ intimates to the individual subscriber who receives this copy that his orders are completed, and that a renewed subscription is now due if the continued supply of "Unity" is desired.

IT OUGHT NOT TO BE POSSIBLE

That any Unitarians should not know what Unitarianism is.

Nor that children of Unitarians should become men and women and KNOW NOTHING of Unitarianism.

Nor that any young men and young women in Unitarian Sunday Schools should know nothing of it.

"UNITY" is an attempt to help everybody to know,—to make it easy for Churches and Sunday Schools to Spread the Light.

Every Church Member needs "Unity" every month.
Every Sunday School Teacher will find "Unity" a great help.
No Parent should be without "Unity."
Elder Scholars should have it, and discuss it in Class.
Friends and Neighbours should have it given to them.

— WHY ? —

BECAUSE: In every copy of "Unity" Unitarian Christianity is explained.

BECAUSE: Every copy of "Unity" clears away misunderstandings.

— WANTED ! —

Unitarians everywhere who will co-operate with "Unity" to propagate Unitarianism.

HOW TO SPREAD THE FAITH !

DISTRIBUTE "UNITY"—An organ of Reasonable Religion. One Penny, Monthly.

A CHURCH WILL FLOURISH by making its principles widely known.

IT CAN BE DONE easily—by using a Monthly Parcel of "UNITY," with or without local Calendar page.

100	**Copies**	**3/6,**	**carriage paid**	**Local Church Calendar (back page) 5/6 extra.**
250	**„**	**8/-**	**„**	
500	**„**	**14/-**	**„**	

Magazine and Calendar cost no more than is usually spent by Churches on leaflet Calendar alone, without Magazine. Cost may be defrayed by establishment of a "Unity" Fund raised by monthly subscriptions, with a special "Unity Fund" Secretary; or by periodical "Unity Fund" Concerts or Socials, so as not to burden the ordinary Church Fund.

IF COPIES ARE SOLD——

ONE PERSON—any enterprising youth—compiling list of 100 names of members, friends, and workers could sell one copy per month to each, realising 8/4 for a 3/6 parcel; or

10 PERSONS, 10 names each, selling 10 copies, and for larger quantity more persons on same plan,—profit towards cost of a Calendar, or to propaganda fund for gratis distribution of more copies to outsiders.

Supplied at mere cost of printing and distribution, "Unity" is produced **for the cause as a labour of love**, in the hope that many zealous Churches and workers will co-operate to make it an effective **Missionary Agent** for the declaration of the **Good News** of our Reasonable Faith everywhere.

IVY HOUSE, MOTTRAM, MANCHESTER

NOTICE TO ADVERTISERS ! ! !

UNITY HAS A LARGE CIRCULATION AMONGST CHURCHES AND THE GENERAL PUBLIC.

CHURCHES TAKE A PARCEL OF COPIES EVERY MONTH FOR . . . . . .

SYSTEMATIC DISTRIBUTION AMONGST MEMBERS, FRIENDS, & NEIGHBOURS.

THEREFORE, "UNITY" IS A MOST VALUABLE ADVERTISING MEDIUM.

ADVERTISEMENT RATES are so low as to little more than cover cost of printing and distribution.

ALL ADVERTISERS IN SYMPATHY WITH "UNITY," AND THE PROPAGATION OF REASONABLE VIEWS OF RELIGION, ARE URGED TO SUPPORT "UNITY" BY ADVERTISING IN ITS PAGES.

ADVERTISEMENT RATES.

	One Insertion. s. d.	6 Months. s. d.	12 Months. s. d.	
1 inch (column)	1 6	1 3	1 0	per month.
2 inches „	2 6	2 0	1 6	„ „
3 „ „	3 6	3 0	2 6	„ „
¼ page „	4 6	3 9	3 0	„ „
½ „ „	8 0	6 6	5 6	„ „
Full page „	15 0	12 6	10 0	„ „

"UNITY," Ivy House, Mottram, Manchester.